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THE
JESUITE'S REASONS
Unreasonable:
OR,
DOUBTS
Proposed to the F. S. & C.
JESUITS

Upon their Paper presented to divers
Persons of Honour, for Non-
Exception from the Common Fa-
vour Voted to CATHOLICKS.

JON. i. 12.

*Tollite me, & miscite in mare, & cessabit mare a vobis: scio
enim ego quoniam propter me tempifcar Bac grandis uenit super
uos.*

LONDON,
Printed Anno Dom. 1662.

THESE ARE REVISED
EDITIONS

OF THE
DUCHESS OF MONTAGUE

OR

DOUBTS
ABOUT

THE
DUCHESS OF MONTAGUE



BY JAMES THOMAS LEWIS, LATE MEMBER OF THE HOUSE OF COMMONS.

PUBLISHED FOR THE AUTHOR, BY T. NELSON,
EXCELSIOR, 1824. ONE SHILLING AND FIVE PENCE.

AND A SET OF CATHOLIC CHURCH BOOKS.
ONE SHILLING.

THIS EDITION IS PRINTED FROM THE ORIGINAL EDITION OF 1824, WITH A FEW ADDITIONAL NOTES AND CORRECTIONS.

LONDON,

PRINTED FOR THE AUTHOR, 1825.



R E A S O N S why the Jesuits
hope that they should partake of
the favour shewed to other
Priests, in taking away the San-
guinary Lawes.

He same Reasons, which moved the Peers to take away the Sanguinary Laws from other Priests, may move them also, to take them away in respect of the Jesuits, for the Jesuits are free born Subjects as well as others; they have been as faithful to

His Majesty as others; they are of tender Consciences as well as others. The Jesuits all along have been sufferers of the King, and abounds also far in their functions bear-eth; that is, they were in the Camp where some of them were killed, others imprisoned, most of them lost their near-off Relations in the War, and in a manner, all had their Friends undone for the King. All those that depended on the Jesuits stood constant for the King, even to death: amongst these were some signal persons, as Sir Henry Gage, Sir John Smith, Sir John Digby, and others, who having been former-ly Scholars of the Jesuits, were actually, when they died, pensioners of the Jesuits, and Mr. Peter Wright who was executed at Tyburne, for a Jesuit, was particularly maligned because he was Sir Henry Gage his Priest. As for Noble persons who lost great Estates, and endured much hard-

ship for his Majestie, the late Dutches of Buckingham, the late Marquess of Worcester, the late Earle of Shrewsbury, were Peinstitutrs of the Society, as other prime Nobility yet in being.

Now whereas two things are objected against the Jesuites, they are both easily answered; First, it is objected that the Jesuites teach the Doctrine of the Pope deposing Kings: It is answered, That no Community can be lesse accused of that Doctrine, then the Jesuites. It's true, four or five Jesuites did many years agoe teach that Doctrine, as they had found it taught by others, ancienter then their Order. But since the first of January 1616. the General of the Jesuites forbade any of his to teach, preach, or dispute for that Doctrine, or print any thing for it, to take away the aspersion which the writings of some few have brought upon the Society. And now actually all Jesuites are obliged under paine of damnation, not to teach that Doctrine either in word, writing, or print, which now is in the Church but they onely are.

Secondly, 'tis objected that the Jesuites do particularlly depend on the Pope. It is answered, That they are obliged by a particularlly to be ready to go even to the utmost bounds of the Earth, to preach the Gospel to Infidels, when the Pope shall think it fit to send them; and they have no other Vow which deth particularlly oblige them but this, which can prejudice no Kingdom. On the other side, speaking of their dependence (which may bias their affections) they have the least dependence of the Pope of any Church-men, for they are by speciall Vow excluded from all Benefices, and dignitie, by which the Pope may win the affection of other Church-men.

As for what is said of the Venetians, and French banishing the Jesuites, it is answered that byth those Estates have released their Alte.

Lastly, that the Jesuites being willing to submit to whatsoever all other Catholick Priests shall agree to, and offering all the security which otherl offer, they hope they may be partakers of the same favors which shall be granted to otherl; that so, that mercy may extend to all, and the world may see that the Sanguinary Laws are truly taken away.

PREFACE.

P R E F A C E.



*Expell Clauses and Clamours as loud
as can be against me, of uncharitable,
uncatolick, unchristian, &c. for seem-
ing to lay load upon the already oppressed,
and contribute to, and even provoke a
persecution against our Fellow Cat-
olicks. I think I have said my worst
against my self; let me see how I can justi-
fie my action. Premising therefore that the case of you Jesuits is
apprehended by your selves, and your Adversaries already desperate,
and your Exclusion remediless, and so cannot be said to spring
from this paper of mine; I addresse to my Defence, and offer
my Motives why I publish this little Treatise against you.*

*My first is, To wipe off the aspersion laid upon God's Church
by some Tenets of yours; and strongly fasten on it by your banba-
ty calling only your selves the Catholick Church, and all
dissenters from your Tenets, Hereticks.*

*My second, Because I understand you are about to make the
Common good stoop to the Particular one of your Order: as is your
constant practice; contrary to the Law of Nature, and Principles
of Christianitie. For I have been inform'd that you in a boas-
ting manner affirm, the Parliament will proceed no farther along
taking away the sanguinary Laws: and that some friends of yours
endeavour to make it believ'd that it is not for his Majesties in-
terests to make good his solemn promise from Breda, of bearing re-
gard to tender Consciences.*

*My third is, your stomachful frustrating my expectation.
For I was really glad when I heard you had published Apolo-
gical Reasons why you should not be excepted; hoping you would
sincerely renounce the criminal Doctrines and Actions of you-*

*Protestants, and free Religion from scandal. But finding
no such thing, per verba de presenti, but on the contrary, a
comparing and preferring your selves before others : I thought
my self oblig'd to do right to the Common Cause.*

*My fourth, To oblige you to repentance, and a hearty re-
traction of your unlawful tenets and practices ; that so you
may deserve and have as much favour as others ; which is
the worst I wish you : and not to wrong your own Credit and
Consciences, and fool others with dissimbling shows of loyalty,
which every one may see to be meer hypocrisy.*

*My fifth, Because I owe that duty to the Civil Magi-
strate, whose hearty Subject I am, to resent a mockery put up
on him (as this your paper will appear to be) under colour
of offering satisfaction : Every true hearted Subject owing his
best endeavour to his King and Country, that none lurk a-
mong them, mallice their faltering Principles of Aequivoca-
tion and disloyalty be purged out.*

*My sixth, To offer ev'n your selves an advantage, if your
courage and cause will stretch to improve it. For the following
Doubts are, many of them, such as Protestants themselves
urge against your Reasons : and are communicated here to you,
partly on purpose that you may provide better satisfaction.*

*My last (to satisfy ev'n the passionate too) is, Because
your unchristian spirit of Calumny is still as unquiet as ever,
having, of late, most unjustly aspersed Principal Persons of
almost every Body but your own : which countermotion of yours
makes it but fit, if Truth and the Common Good favour you
not, neither should I. To think and declare thus much satis-
fies me ; if it do not others, I cannot help it. Only I wish
your favourers to beware of doing any thing that may be in-
terpreted an abatement of you, till you approve your selves
heartily loyal ; lest they discover themselves too deeply taint-
ed with your Principles and temper.*

DOUBTS.

DOUBTS.

1. **T**O begin then. My first Doubt shall be, Whether you *Jesuits*, have ground to hope the same favour with others. For, if you, by your unjust and wicked practices provoked the Magistrates to enact those Laws: if the rest of Priests and Catholicks were by you plung'd in such miseries, upon discovery of your Negotiations, which were imputed to the whole Body of them; how can you be thought to deserve remission, whose seditious Principles are too deeply guilty of the Blood of Priests and Catholicks shed in the Kingdom ever since you first came into it? Those who know your practices in the Countries, where you, by the means, ordinarily, of deluded Wives, govern the Great Ones, know this to be your Maxime, to manage Religion, not by persuasion, but by command and force. This Principle did your chief Apostle of *England*, *Robert Parsons*, bring in with him. His first endeavours were to make a List of Catholicks, which, under the conduct of the Duke of *Guiseppe*, should have changed the state of the Kingdom, using for it the pretence of the Title of Queen *Mary of Scotland*. But, her Council at *Paris*, which understood business better, were so sensible of his boldness, that they took from him the Queens Cypher which he had purloyned, and commanded him never more to meddle in Her affairs. Poor *Edmund Campion*, who is generally accounted an innocent and learned man, and others suffered for such practices of his.

Parson's endeavours being suppreff'd by this Queen, he turned himself to the *Spaniard*, and, with all his might, fostered the *Invasion of Eighty eight*, which is known to have been another occasion of Sanguinary Laws. He wrote, on that occasion, his *Dissertation*, to justify the *Spaniard's* Title to *England*, degrading the Scottish succession
and

and Title of our Sovereign. He wrote also *Leicester's Commonwealth* (at that time called commonly *Blewcoate*, because it was sent into *England* bound in blew paper) which extremely exasperated the State, and augmented its indignation against Catholicks. The same man, at Queen *Elizabeth's* death, procured a *Bull* from the Pope to the Catholicks in *England* against King *James*; to hinder his coming to the Crown, unless he would give liberty of Conscience; and, as his friends gave out, had twenty thousand men listed for that effect, had not his Majesty prevented the danger with sweet words.

Next follow'd that detestable Machination of blowing up the Royal Race, and the whole Nobility, with the Houie of Commons, which was the occasion of the Oath of Allegiance, and all the Persecution of Catholicks following upon it: King *James* professing, not to persecute for Religion, but for Treason. This you alleadge not to be, originally, your Invention; but, is it no guilt to follow another mans wickednes, when it leads to so horrid a crime? For, without doubt, both by prayers beforehand, and by publick testifications after the fact was discouered, you were highly accessary to it: nay, many years after you did, and peradventure to this very day still do pertinaciously adhere to it. I could urge great and manifest Instances of this, were it not to lose time. That monstrous *Straw*, of which all Christendom rung so long, and the Pictures of *Garnet* and *Oldcorme* cannot be denied, nor want they evidence of your inward minds.

After these came out the ridiculous and satyrical Books against King *James*, the *Corona Regia*, and the *Quares*. And yet your so well affected spirits could not be at rest, till your Patriarch *Parson* was shamefully turn'd out of *Rome* by Monsieur *Bethunes*, the French Embassadour, and order from the King of *France*; being discovered to plot a new Treason against his Countrey to introduce the Duke of *Farma*. Thus you followed King *James* to his death.

Direct

Direct Treason against K. Charles, of glorious memory, before the Wars, I cannot accuse you of; but, how refractory you were to the Queens desires and orders at Rome, for his late Majesties assistance, is well known; and what you have done since the beginning of the Wars, and how you have behaved your selvs, both in and out of England, is fitter for me to remit to his Majesty, and the Courts Informations, then to engage my pen in far fewer and weaker which I could produce. Only I shall adde this word; If Colonel Hutchinson were well examin'd and press'd, he would perhaps discover strange secrets, about your treating with Cromwell, no doubt much to his Majesties advantage. So that, leaving you this Doubt to ruminate upon, whether the condition of them, who have guiltily provok'd and deserv'd the Sanguinary Lawes, be the same with theirs who have suffer'd for being mistaken to be their Fellows, I proceed to

2. My Second Doubt, about your first Reason: That the Jesuites are free-born Subjects as well as others. In which, methinks, I finde one of your usual sleights of Equivocation. For, a Jesuite may signifie the man who is a Jesuite; and may signifie, with the complexion of being a Jesuite. In the former sense there is no difference between any other Priest, Regular or Secular, and a Jesuite, as to free-born; but, in the second, there's a wide one. For, the others have nothing against them, but such Laws as had their begining from difference in Religion: their degrees and communities having been accepted by the Laws of the Kingdom; in virtue of which they are free-born Subjects and parts of the Commonwealth, as far as difference of Religion permits.

Now, it being the Law of England that no Ecclesiastical Community may settle here, unlesse admitted by the Civil Power, (as we see in proportion, practiced in all Catholick Estates) and Jesuites never having participated of this favour, all your practices of usurping Jurisdiction, making Colledges and Provinces in or for England, possesing

your selvs of great summa of monies for such ends, and the like actions, have been hitherto all usurpations, unlawful both in respect of the Donors and Acceptors. 'Tis unlawful for any man (even according to the fence and practice of Catholick times) by virtue of your priviledges, to live, or preach in *England*, or any of his Majesties Dominions; and whoever entertains you in such quality, is subject to the penalties ordained by the Ancient Laws. Neither, without some maine Reason which might force the aforesaid Statute, ought you to hope or attempt any further stay in *England*, in way of a Body, till first you have obtained particular grace from the Civil Magistrate.

3. My Third Doubt is, Whether you have been as faithful to His Majesty as others; Which is your second Reason. For which I must note a Maxime or Practice found among you *Jesuites*, and acknowledged by all who look into your ways; which is, in quarrels of Princes and Great Men, to have some of your Fathers on one part, and others for the contrary. Which as I no ways deny to be very politickly done, and to shew that you are *Wiser than the Children of light*; so, on the other side, I affirm 'tis a manifest sign you are faithful to neither. I speak not this as to single men, (if there be any among you who prefer your loyalty to your Prince before obedience to your Superior) but as to the Community or Superiors, who give this direction or connivence to their single Subjects, to act on both sides; by which they are convinc'd of acknowledging duty to neither, but to work for their own Interest. Nor can the like be imputed to other Communities, whose obedience is more rational and free; without obligation to follow their Superiors Judgments further then to the observation of Canons and Rules.

4. My Fourth Doubt is, Whether you are (as you say) of tender Consciences as well as others: (your third Reason) for which I remit him who desires a further information, to *The Mystery of Jesuitism*, translated some years since

out of French : The Author whereof is both learned in your Divinity, and an upright and scrupulous Roman Catholic, as his Book manifests. Where every indifferent Reader may see, as clear as noon-day, that your Conscience is so tender as to stretch to all kind of Villainies, by the award of that Theological Bawd, commonly called *Probability*, by which whatever three Divines hold (or, perhaps, one) is accounted *Probable* and lawful to be practiced: and whoever understands any whit of the world, knows your General can, with a whistlet, raise whole Legions of Divines to speak what he has a mind should passe for *probable*; nay, every Provincial can raise above three to make it *de fide*. The World has seen the experience, about *Deposing Princes*, *Equivocations*, *mental Reservations*, and divers other juggles.

Although this seems enough for this point, yet it is not amiss to add a Maxime of obedience which you have among you, *Viz.* That the Subject ought blindly to obey his Superior without examination, whenever it is probable ther's no sin in the action : Out of which perswasion, if three Divines at the most, say a thing may be done, which the Superior will have done; 'tis not in a Subject's power, under pain of damnation, to refuse to do it. Whereby 'tis plain, the tendernesse of your Consciences is only about doing or not doing what your Superior orders you.

5. My Fifth Doubt, concerning your Fourth Reason, is, whether all you say proves any heartinesse for his Majesty. For, I question not the truth of all this, but the *quare* remains, whether you *Jesuits* were the first movers, or the Gentry which did the King service, to whom you adher'd for not losing your places, and interest you had in the parties. Had you pleaded that any of this Gentry which you name, was unwilling of himself, and his *Jesuits* had induc'd him, or made him constant, when he would have relented, this reason had been somewhat strong: now, 'tis one of the probable Arguments which are

subject to be turned to what pleases the Orator.

But to speak somewhat to particulars; 'Tis known Col: Gage's relations were to others more than to you; and I could name by whose sollicitation he took arms for the King, who was not of your Coat. As for Sir John Digby, there are alive who know by whom he was arm'd, and sent to the Kings Party, in whom you had not so great interest. Concerning the Noble Persons you name, though you had the industry to make your selves their *Ordinaries*, yet were they not, for the most part, so addicted to you, that they had not great Relations to other Ecclesiastical Bodies. So that it may appear, their own inclinations, and not your persuasions (as far as is clear) were their motives to follow the Kings Party. I could say more, were it fitting to enter upon private mens particular actions. And so much to your Reasons.

6. My sixth Doubt concerns the Answer to the first Objection, Whether Jesuiss teach the Doctrine of the Popes deposing Kings. My Doubt is, what your Answer is, whether I or no? for I can find neither. First, you compare your Body to others, which is no Answer to the Question, but a spiteful and envious diversion, to examine others actions, who are sufficiently cleared, because not questioned. Secondly, you tell us that some Jesuiss did teach it; but that, since the first of January 1616 your General has forbidden any of his, to teach, preach, or dispense for that Doctrine; which answers not the Question, and is a thing I am prone to believe. For I have been inform'd, that 'tis a known practice of your Society, that your Generals should forbid some actions, which they are not unwilling their Subjects should practice, to the end that they may reject weak men, by saying it cannot be true, because they have a Rule against it; and to more understanding Parties they may excuse the fault, by laying the defect on Particulars, who will not obey their commands.

But, I must farther note a cutting in this Answer. For true it is, the Parliament of *Paris* ordered the principal *Jesuites* to get such an order from their *General*, for *France*; upon which I suppose, you build your answer: not explicating whether it reaches to other Countries, as particularly to *England*, which I never heard so much as pretended: and therefore it answers nothing to the real Question, unless you produce the extension to the whole world; which you cannot doe, since 'tis plain, *Santarellus*'s Book was printed in *Rome* about ten years after 1616: teaching the power of Depositing in all latitudes. Wherefore either *Santarellus*'s fact was a manifest disobedience to the nose of his General, or the answer given, an open Imposture, making a special Decree for *France* a general one, and so your answer fallacious and none. No more then your fair inference, that all *Jesuites* are bound under pain of Damnation, not to teach that Doctrine, which is a pure flurr you use to put upon men unaccustomed to your wayes: whereas 'tis a known position of yours, that none of your Rules bind under so much as a Venial sin, much less under Damnation.

And it seems you think there's no Mortal sin: but Disobedience, or you esteem the Doctrine good, though forbidden you, else you would not have added that Clause, that *None in the Church but you, were bound under pain of Damnation, not to teach that Doctrine*: whereas all good Christians think it damnable to teach any wicked Doctrine, such as this is declared to be by all *Prayer*. I wish to God you would instance in what Sermons or serious Discourses any of you have argu'd against this Doctrine, out of which it might be gathered, that in your hearts you dislike it. I hear you and yours have much complain'd against some ev'n late Pamphlets that touch the Oath of Allegiance; though none of those Books (as far as I understand) preffe the taking of the Oath it self, in its present terms, but only oppose this King-dethroning Doctrine. Surely, unless you declare your selves farther, this must caus.

cause a main suspition, that you dislike the Oath, not as Moderate Catholicks do, for the ambiguity of the expreſſion, but because the Doctrine of *Deposition* pleaſes you.

And why ſhould the peace of Kingdome, and the quiet of all Christendome depend upon your Generals Order, for that's all the ſecurity I can find your paper gives us? who will affiuſe us your Generals Order may not alter to morrow, and that which you call now a mortal ſin to do, become then as mortal a ſin not to do? and has not then the world reaſon to fear that, where and when the intereſt of your Body will either diſpence with your obedience to your General, or prevail ſo far with him as to revoke the Prohibition you ſpeak of, you will be ready again to maintain the fame Depofing Power with as much fiercenelle as thoſe few whom you now ſeem to diſown.

For, who ar فهوſe few? *Bellarmino*, of whom one of your Society (though in prison when he ſpake it) ſaid, *K. James was no more to be compar'd to Bellarmine, than Ba-laam's Aſſe to Balaam*: *Sauarez*, whom you eſteem the Maſter of the world: *Leſſius*, under the name of *Singleton*: *Fitembergh* the chieſt, in his time, of your English Writers: *Patriarch Parsons*, *Mariana*, *Salmyon*, *Becanus*, *Vesquez*; *Omnes Capita alia ferentes*, and of whom you will renounce none for leſſe then being frightened to loſe a Province; as when, in *France*, you were threatned to be put out, if you had not condemn'd *Sauarez*, and *Sar-tellius*: With ſhame deſerves to be ranked, for his Merits in the ſame kind, *F. Symonds*, of a far later date, who pro cured to be condemned at *Rome* thoſe three Propoſitions (expreſſed in the *Christian Moderator*) of which the firſt was expreſſly made to diſclaim the Pope's power in abſolving Subjects from their Obedience to the Civil Government. Are all theſe but four or five? Nay, I could reckon above four or five beſides all theſe: ſo that, there is no farther ſecurity of your not preaching this Doctrine, then until the Pope pleaſe to attempt again the

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Deposition of some King of *England*: for then no doubt but your Generals Decrees will be released, and the Interest of your Order to preach this Doctrine again.

As to that perverse and unseasonable Insinuation, that *Others*, too, have defended the Pope's deposing power, as well as you: I answer, perhaps Flattery or Errors may have prevailed so far with some others besides Jesuits: yet, with this difference in the point we now treat, some persons of other Communities have written for that exorbitant power in the Pope, and very many, and far more against it: not onely the faculties of *Paris* and *Sorbonne*, but seven or eight whole Universities in *France*, have unanimously and solemnly condemn'd it: All this while, what single Jesuite has spoken one unkind word against it? though both particularly suspected, and highly concern'd to clear themselves. Cry you mercy! you there subscrib'd also their Condemnation of it. But why find I not that alledged here, If there be not some juggling in't? Sure you would not have way'd urging it among your best Reasons, did not your hearts disallow that forc'd compliance then, and so hate the *Mediæva* for the Conclusions sake. Your Generals Prohibitions (as your Reasons seem to express it) is, *Not to teach* &c. *that Doctrine*; and then you are free, at least to teach &c. the contrary; which who of you ever did so much as in a private Conference? Nor will it help you, if your General's Prohibition be to speak either for or against that Opinion (which I believe is the truth, though your Reasons craftily dissemble it;) since then, you neither have hitherto given, nor can hereafter give the least satisfaction to Princes, without disobeying your General.

Let any one but cast his eye upon *F. Lloyd* (or *Fisher*) a famous man in his generation, and consider what he writes in his *Answer to the Nine Points*. That he omitted the discussion of the Ninth Point, about the Pope's Authority to depose Kings; for, being bound by the command of his General given to the whole order, not to

publish any thing, of that Argument, without sending the same first to Rome, to be reviewed and approu'd; his Answer to that Point could not have been perform'd without very long expectation and delay. And so goes on; referring His Majesty and the Reader in general, to the Treatises lately written on that Subject, to which, said he, 'Tis not needfull any thing should be added. And, I ask, first, is not this Jesuite proceeding with his King extremely, both uncivil and disloyal too? his Majesty commands an English Jesuite to write concerning the Opinion of deposing Kings, and giving away their Kingdoms by Papal power, whether directly or indirectly? What saies the Jesuit to this important question, wherein all Princes, and particularly his Majesty was so nearly concern'd? He could not answer it without sending it first to Rome to be approved, &c. and so excused himself, and made no answer at all; which now of these two will you guesse was the Jesuits supreme Sovereign, the King, or his General? Nor should I have stayed so long upon the example of one particular Jesuite, though never so eminent among them, but that by these their Reasons, I see they all cleave to the same Principle, of not meddling with this point, whatever it costs them, without leave of their General.

Secondly, I ask concerning those late Treatises here mentioned by the Jesuite, were they not those very Books which Paris and so many whole Universities of France publickly condemn'd? I have this motive to think so; P. Fisher wrote his Book 1626 these Treatises were that very year condemn'd, and some of them at Santel-las printed but the year before. But, that F. Fisher adher'd to the affirmative of the Popes deposing power is clearly evident by his other excuse, that commonly Kings are not willing to bear the proofs of coercitive Authoritie over them, &c. As also, when his Adversary objected, that Suarez's book was burnt by the Hangman, he answers (far from disliking his Brother Jesuit) in these peremptory

prory words ; I likewise demand of you , saies Fisher , if Jesuite Suarez his Book be prejudicial to Princely Authoritie , why is the same allowed in all other Catolick Kingdoms , &c? Does this sound , as if the Jesuites had changed their inclination to that Doctrine ; whilst one of their eminentest writers strives thus to defend , nay , applauds , even Suarez , one of the most offensive and extravagant , even , Jesuites , that ever medled with that Subject ?

7. My Sevenib Doubt , is about your dependence on the Pope , which you gloriously explicate to consist in this , that The Jesuites are oblig'd by a particular Vow , to be ready go even unto the utmost Bounds of the Earth , to preach the Gospel to Infidels . I desire to know , by what virtue you explicate your Vow in these words ? the terms of your Vow are these , *Insuper promitto specialem Obedientiam summo Pontifici circa missiones :* which , by the tenour of the words , signifies to go whither he shall send you , and do what he shall command you in your Missions . First , there's never a word of preaching the Gospel , nor of Infidels ; and your Missions may be as well to Catholicks as to Infidels ; as we see the Peres de la Mission , in France , for the most part , are employed among Catholicks : and I would demand whether your Mission into England be not as well to Catholicks as to Protestants ? Wherefore , by this Vow , you are bound to do whatever the Pope commands you : as for example , if the Pope should excommunicate or depose the Prince , and command you to move the Catholicks to take Arms ; you were bound by your Vow to do it . And , therefore , 'tis no wonder if you give the Pöpe a Catalogue of th' men , and their qualities , (for they are , generally speaking , those who are eminentest in your order) and brag to him how great an Army of Pens and Tongues you bring devoerd to him , to further any attempt or design he shall command .

Besides , is it not well known ; that none of your Order go into Infidels Countries , but such as desire it , whereof no small part do it for discontentment they

finde in your Colledges ? and that the Pope may as well send one of the Pillars of St. Peter's Church in Rome, to preach to Infidels, as one of your professed Fathers, if it be against your Generals, and his own will? Therefore, this *special obedience* is but a flash of vanity above others; by which the Pope has a Chimzerical power over you; such as your fubility in Divinity will call *potentia remota*, which, without your own wills, shall never come into *All*.

Yet do I not think that His Majestie will quarrel with you for this Vow, as you explicate it: though, to tell you my fense of it, I do not know how it stands with His Prerogative, that the Pope shall have power over his Subjects, which may be useful to him, to fend them, without his leave to *Japan* and *China*; But, this Authority you affime to your selves, and farther: For, you do not onely oblige your Subjects to come in, or go out of the Kingdom, when you command them; but play the Judges of life and death, upon the Kings natural Subjects, without his leave, or any crime that, according to Civil Laws, deserves punishment. You presume by your power, to fend them to *Watts*, or some such place, wherein either your selves have high Justice, or the high Justice is at your Devotion, there frame Processe against them, and execute them, without making account to His Majestie of the life of his Subject, for pretended crimes committed in England.

This (taking the whole story together.) I conceive to be no less then making your selves Sovereigns over His Majesties Subjects, that is, to be an Act of high Treason. Yet, all parts of this Action are evidently in your hands, in vertue of your obedience, and your having such places of high Justice in your Command: so that your Subjects have other Sovereigns then the King's Majestie, whom by consequence, they ought to fear more then him, since their power is more immediate.

diate, and pressing and pressed on their Consciences. As for the practice, 'tis said to have been used upon one Thomas Barton, an eminent Scholar among you, who wrote a Book called *The agreement of Faith and Reason*. How true it is, I undertake not to justify, but if you'll justify your selves from High Treason, it behoves you to produce the man. And so you have my seventh Doubt.

8. My eighth Doubt is, that you equivocate with us in this word Dependence: for you turn it to depend not by *Vuew*, whereas more likely it means dependence of *Interest*, and signifies, that 'tis your interest to impose the Pope to you, by maintaining all height of Supreme Authority in him, though it be never so irrational and against Gods Law. For, by so doing, you also can use it, all for your own Interest, in procuring for your selves, and friends whatever lies either in the Popes Authority or Grace, as Exemptions, Privileges, Benefices, &c. For, men look not on your Body as on others, whose Generals have no other power then according to their Rules, to look to their Discipline: But on you they look as on an Army managed by one man; whose weapons are Pens, and tongues; at the arts of Negotiations; and all pliable means of commanding your selves to the World. Which you exercise in such a height, as to have had the boldnesse to threaten the Pope with a Schism; to tell the King of Spain your Tongues and Pens had gotten him more Dominions than his Armies; to attempt breaking the liberties of Venice; to be able to raise seditions in most Countries; and to be dreadful to the very Kings and Princes. And all this, because, as Christ proposed to his Disciples the love of one another, for the badge of Christianity; so, your Generals propose to you blind obedience for the badge of a Friar: that is, by co-operating with them, to make them powerful and great Lords, and your selves invincible, and terrible to all that oppose you.

For this end you exalt the Papal Infallibility; that you may get your Opponents condemn'd in Rome, and then cry them down for Heretics. For this reason you teach, the Pope so have all Authority in the Church, and other Bishops to be but his Deputies, (so joyning with your Brother-Presbyters in *really* destroying the Hierarchy) that, when you, by Grace or surrepcion, have purloyn'd a Command from that Court, you may treat all that resist you, as Schismaticks and Rebels to the Church. Yet if we believe Mr. White (acknowledged an able man) they are both damnable Heresies, and destructive of Faith and Church: and many others also of our most learned, dislike them, though their courage, &c. reaches not to brand them so severely. In this complication of Interests, then, and not in your glorious Vow, consists the dependence you have so specially on the Pope, in a matter not of Religion, but of Temporal profit and greatness.

9. My ninth Doubt is, about the comparison you make between your selves and others; telling us how you are by special Vow, excluded from all Benefices and Dignities, by which the Pope may win the affection of other Church-men. Concerning which I first enquire, whether this be roundly true? I doubt you'd be loath to reject all the Abbeys and Benefices annex'd to your Colledges, to verifie this Vow, as you have set it down in your Paper: and therefore the effect of your Vow is onely, that private men may not be alienated from your Order, with hope of quiet lives in such Benefices; and not the contempt of the Power, and Honour following it; as is sufficiently testified by another Vow of yours, which is, that, if any of yours, for special reasons, be made Bishop, he shall be bound to be subject to the Provincial, or Rector of the place of his Residence, and so take their advice in the government of his Church: which you extend as far as to Cardinals, to a capacity of which Eminent Dignity, notwithstanding your special Vow, your Dispensations easily reach.

reach. So that your Vow is no Religious one, of despising Honours; but a politick abuse, mask'd under the veil of Religion, that the abler men of your Order may not be separated from it, and so the Body may remain the stronger, and your General more potent to resist the Pope himself.

Neither does this any way diminish, but encreaseth your dependence on the Pope; both, because 'tis by him your Houses are furnish't with Benefices, and those never to return to the Popes Donation; as because you oblige your Friends, by procuring others for them, you being at his elbow, to suggest this or that friend, on whom all his Benefices may be conferr'd: by which meanes you get the endearment due to the Pope from those Friends, to the encrease of your own power and riches; and your selves still find out new pretended necessities to beg more: So that this *Holy Vow* of yours no wayes makes you lesse subject to the Pope, but to suck his paps the harder: as those know, who have seen what pass'd in *France* and *Flanders* theire late yeares; especially under the ~~Arch~~
Duke Leopold.

10. Yet have I another Doubt concerning this *Vow* of yours, viz. Whether it does not make you as refractory to Kings and Princes, as to the Pope? For to speak truth, whatever the Right is in other Countries, in *England*, where the Canons and Concordates with the Pope have been out of use a hundred yeares, and by consequencer, have no force, ev'n in your own Doctours opinions; and therefore things are to be govern'd by Nature and Reason; at least, in *England*, I say, all such Benefices and Collations belong more to the King than to the Pope. For, it being clear, that the Offices to which Benefices are annex'd, are to be provided of able men; and who are able men none can tell that understand not the Office: 'tis plain, that Secular Clergy-men ought to be the choosers of Officers of their kind, Regulars of Regular Superiors; and by consequence, the Denours of such Benefices.

But

But, the people first got an influence on the choosing of Bishops, because 'twas rationally believ'd those would be able to do most good, who were in the peoples good liking. But, when Bishops grew to have great Revenues, and to be esteem'd men of so high Quality in the Commonwealth, the Emperours and Kings began to cast an eye on their Election; and not without reason; for it concerns them that none be in eminent places, but such as they are ficut'd of will breed no disturbance in the Commonwealth. After this, if any Clergyman had done the King service, He found it the best way of recompence to cause him to be chosen into a place of Authority and Eminency. The Popes title to the giving of Benefices began by his Office of Patriarch of the West, which, since the Council of Nice, he more narrowly look'd to the government of; exhorting and correcting by letters such Bishops and Churches there, as did not their duties. And this held, till Pepin found how efficacious the reverence of the Pope was to make him obey'd, and accepted for *King of France*. Since which time, whether for Ambition, or for security sake, men began to think no Act firm, unless it were ratified at Rome.

In times following, the Popes began to have need of Christian Princes: and these found it the sweetest way to help the Popes, by granting imposition upon the Clergy. So came the *first fruits* to the Popes; and, to assure those Incomes the custome of having *Bulls* from Rome to confirm the Elections of the Clergy, was likewise introduced. So that, this Authority of the Popes, comes from the Princes Agreements with them, and not from any Superiority or Power of the Popes. Wherefore, these Agreements being, by time and essential changes, annulled; all giving of Benefices belong to the Choosers and the King.

I come now to the close. If your renouncing of Benefices make you less subject to the Pope, as you pretend; it makes you in *England* less subject to the King.

And, if it makes you more hardly rewardable, and more pressing on the Pope, it will make you the like to Kings. As, in Leopold's time, you were so wholly the means for coming to *Benefices*, that hardly a command from Spain could take place for any that was not your Confidant.

11. My Eleventh Doubt, is how you answer your banishment out of *France* and *Venice*, viz. that Both those States have repeal'd their *Acts*. Which answer makes nothing to this, that you either did not deserve the sentence, or deserv'd to have it releas'd; one of which any judicious man would have expected at your hands. Now, to come to particulars; the *Venetians* were so resolute against you, that they made it Treason for any of their State so much as to motion your returne, and refused divers Prince's intercessions for you. Till their case reducing them to fear the slavery of the *Turk*, if they had not the Popes assistance, promised them largely if they would readmit you: they rather chose to struggle with your Treasons at home, then admit the Barbarians conquest of their Dominions. Whether they have cause to repent, or not, I know not; But, the current news at this present is, that the Pope, who procured your admittance, has, having found you so unfaithful to him, notwithstanding all his love to you, insomuch that he's about to question you, by what means you are so suddenly raised to so great wealth: wherein, I fear, he'll not finde obedience so ready as he found flattery, when he was to pleasure you.

Your measure in *France* was, indeed, hard; the fault being not prov'd to be universal but particular; and so, in divers places, was never executed, and easie to be repeal'd, having proceeded more out of presumption than proof. But, your case in *England* is far different; your whole English Congregation following their Head, *Parsons*, and maintaining his *Acts* even since his Death.

12. My Twelfth Doubt is, concerning your conclusion

on, Whether you intend to mend what, hitherto, you have done amiss; or rather to persist in your Equivocations and Dissimulations. For, first, whereas you being the chiefly or onely suspected Body, are therefore bound to offer more satisfaction then others; you make your Proposition to submit to whatever *all other Catholick Priests shall agree to*: which sounds as much as, if any disagree, you will adhere to them; or, in plain terms, that you'll agree to no more then by shame you shall be forc'd to, for not plainly appearing the worst of Priests and Enemies to the Catholick Cause.

13. My Thirteenth Doubt is, why you, pretending to be the greatest Divines among Catholicks, remit your selves to the determinations of others, and not, as good Subjects ought, examine what satisfaction is necessary and fit to be given the State; and both offer it your selves, and provoak others to do it, not standing so scrupulously upon your Generals decree, which surely should not be thought to bind in such extreme cases: even the Laws of the Church, and of general Councils we know oblige not, where our obedience would ruine us; and will you still more precisely observe your own By-Laws, then the sacred Canons of the Universal Church? methinks therefore, in due satisfaction concerning the pretences of the Pope against the King; whatever Catholick Doctors hold favourable to Princes, in these differences, should by you be gather'd together, and subscrib'd, and promis'd to be maintain'd with all your power. As, first, the Doctrine, which denies that the Pope has any Authority in any case to depose, or temporally molest the King, or any of His Majesties Subjects. Likewise that he has no Authority to release any lawfully made Oath of Allegiance, or other promise to his Majestic, or any of His Subjects. And, because none of these, or the like assertions can be strong and firm in the mouth of him that holds the Pope's *Infallibilitie* in determining points of Faith; but, whenever the Pope shall determine the contrary, he must renounce

nounce what before he held for good: therefore you should do the like in respect of the Pope's Infallibilitie.

Moreover, because, if the Pope, by his own, or any others Authority, may force his Majesties Subjects to go into Countries where they cannot enjoy the protection of their Prince, the Subjects are not free to maintain these assertions: therefore, this Position, also, that a Subject of England is bound to appear before any foreign Tribunal, without His Majesties consent, is also to be condemned. Nor is it lesse necessary you should expressly renounce the Doctrines of Equivocation and Mental Reservation; without which all the rest afford very little securitie; And I could wish you would find some way how to assure us, that, when you solemnly make your disclaim of these last Opinions, you do not practice them even while you renounce them. Unless such Tenets be rubb'd out of the heads and tongues of your Preachers, there cannot be expected any heartie Allegiance in the Jesuit party, whose consciences are govern'd by you; but such a one as shall waver with every blast from Rome.

Neither can any Priest exempt himself from subscribing the condemnation of all these. For, ignorance of necessary truths is not to be allow'd in Teachers. And, supposing that every one knows the Propositions are not Articles of Catholick Faith, the manifest Inconveniences that follow them, will evidently convince they are to be condemn'd. For, temporal subjection to Princes is the main ground of the peace and good government of the Common-wealth; and what is against that, is against the Law of God and Nature.

I should think it, therefore, not so much your best, as your onely way, to lay aside your private Interests with the Pope, and declare your selves not the last, but the forwardest in your Allegiance to His Majestie, that you may cancel your former proceedings, and blot out the settled Opinion of your Diffimilation. You can do it, if you will; for you teach men to depose their own private con-

Sciencies on the Opinions of others. You cannot deny but the contrary Opinions are asserted by Catholick Do-
ctours; and therefore by your own Maximes, 'tis lawfull
for you to hold them, nor will I now dispute those Max-
imes. It concerns you deeply; for, you must have a
special favour from the Civil State: and not to pretend to
such, is to professe you break the Catholick Parliament's
Statutes, and professe the Popes exorbitant Authority, and
draws all your adherents into Treason before God and a
Premunire by the Laws. Think therefore soberly, and
conclude strongly what you have to do: and, let not
your General's interest oversway Truth and Justice, and
your private Good.

Yet one reflection occurs to me worth your notice,
rising from the Report I toucht at the begining, That
you, seeing your selves shut out from the Favour Voted
by the Houle of Lords, to other Catholicks, are casting
about how to stop the progresse of that Vote, and pre-
vent its growing into an Act. Whereupon I raise this
Quere, why you, who are but a particular Body, should
not rather take up your roots and transplant; then so to
seek your private benefit, that you care not to hazard the
whole? Do you not remember how and why you went
from *Venice*? you voluntarily departed in pure Obedi-
ence to the Pope, upon a quarrel betwixt Him and that
State; and were only kept out, not sent away: And,
were it not now as high a Charity, and as much for
your reputation, to yield for a time, till your own de-
portments shall deserve your restitution; to which no-
thing can more conduce, than your peaceable departure,
especially where the circumstances are so different:
When you left *Venice*, you were conceiv'd to hope a speedy
return, by the Popes Arms and Triumph over your own
Country; whereas, if you now go away, your depar-
ture will be absolutely free from the blemish of that suspi-
cion, and remain to all posterity an Action of pure He-
roick Virtue; while, in so tender a case, you prefer the
publick

publick before your own present private good. You who could leave a Country, where you were rich and prosperous, merely to comply with the Pope; can you not now depart from a Countrey, where your selves say, you are poor and afflicted, for the univeral good of Religion? Else, will not this pitch of Reluctance favor too ranckly of the rich glue which indeed fastens your hearts here; and betray at length to the inquisitive, that your yearly Rents got by the Mission in *England*, are more then ten times as much as what belongs to all Missions besides, both Secular and Regular?

Oonly this word more: I shall desire you to consider how the Catholicks of *England*, nay of all the World, will be scandaliz'd and provoak'd against *Jesuits*, if they see you palpably and uncharitably drive on your own Interest alone, without caring what becomes of Religion, unlesse you may have your wills. This I propose, oonly upon supposition, that the Report is true. For, If you endeavour no more then to procure your selves may be Included in the Act, without endangering your Neighbours, I heartily wish you may prove it just: but, be-think your selves well of this *Dilemma*; If your solicitings stop the progress of the Act, how will you be hated, as guilty of the continuance of those Sanguinary Lawes? if your endeavours do not stop it, how will you be both hated for attempting it, and scorn'd for miscar-
rying in't?

F I N I S.
